

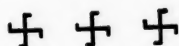
RECORDS ^{OF} THE PAST

VOL. VI



PART IV

APRIL, 1907



A PRIMITIVE CATTLE SHRINE IN ASIA MINOR

CHIRISHLI TEPE, meaning Tragacanth Hill, and named from the glue-producing plant it bears, is one hour's distance S. S.E. from Cavak, and 25 miles from Samsoun and the Black Sea. It is one of a pair of conical peaks, its companion being named Arab Oghlou. Chirishli Tepe is 2,723 ft. above the sea level, and 984 ft. above the Kara Sou, Black Creek, which flows at its base. The twin peak Arab Oghlou is 131 ft. higher, and the saddle between the two 229 ft. lower, than the top of Chirishli. The view from either summit is fine and commanding, the peaks being visible from a wide region about and in turn overlooking all that region. From certain points the two peaks somewhat resemble the horns of an ox, and this fact may have given peculiar force to the cattle worship which was practised on the summits.

On the western slope of Chirishli Tepe near the village of Emirli is a warm spring, which flows with a stream large enough to turn a mill, and is regarded as sacred. There are several other hot springs within a journey of from 1 to 3 days, of which the most famous is that at Cavsä, the Thermæ of the Greek Geographers, and all of them are still venerated by the native population as possessing special medicinal qualities and as being of special sanctity. In early times every one was doubtless regarded as the habitat of some goddess or god.

We approached Chirishli Tepe on April 7 by the eastern flank, and left our horses in the Circassian village near the foot, from which we also engaged 3 men to accompany us to the summit with picks and shovels. Arriving at the top we enjoyed the grand prospect of rugged hill and billowy plain which stretched in every direction save the south, where Arab Oghlou boldly raised his wooded head between us and the horizon. Then we fell to examining the ruins, while our men scratched the surface of the ground for terra cottas. This was evidently a "high place" once used as a sanctuary. The summit though irregular is in general elliptical and is nearly 100 ft. by 200 ft. in extreme measurements. This was the "holy place" where all the votive offerings are now found. Within this space there were abundant heaps and some regular lines of building stones, but we found no evidence that lime had ever been used to hold the stones in position. In general, following the contour of the hill and at a distance of 50 to 100 ft. below the wall of the temple area, was a second wall. On the northwest the mountain juts out in a natural shoulder, and here are traces of a gate and a third wall 150 ft. below the second. This third wall begins on the south of the main enclosure, sweeps around the west side of the hill, then turns abruptly down the slope, indicating the probable path of ascent, the gate where the question of admitting the would-be worshippers was settled, and protecting the priestesses and residents temporary or transient who were admitted to the inner courts.

From what we know of human nature in Asia Minor past and present it is easy to picture some of the scenes that this shrine must have witnessed. It was once a busy, religious center, as were Boghaz Keuy, Comana, Niksar, Zille, and a host of other places. The shrine had its god, or more probably goddess, who was represented by priests or priestesses. The villagers about belonged to this center. They looked to it for orders and for direction. The land was regarded as wholly or partly the property of the god, and was worked for the benefit of the temple and its attendants. Here the peasant paid the sacrifice he had vowed; here he presented his first fruits and thank-offerings when the harvest was gathered; at the warm spring below he sought healing from disease; on recovery he climbed the hill and offered his thanks and his gifts at the shrine of the god; here he inquired for guiding oracles; and here, if he was charged with crime against another, he fled and found inviolable refuge. The evidence of this worship at Chirishli Tepe is chiefly the terra-cotta figurines which our men were digging up while we were measuring and speculating. In all we found some hundreds of fragments, of a red or dull earthy color, and baked of the common clay abundantly used in Asia Minor for all kinds of brick products. The predominating figure was the head of an ox or cow with branching horns, but other animals were common and we found several specimens of female heads. All were very coarse in workmanship, and most have been

broken and worn in the long ages that have elapsed since the temple of Chirishli Tepe was in its full glory. The appearance of the terra-cottas, some of which have lines of brown or dark red paint, compared with other specimens of pottery, indicates a date perhaps about 600 B. C.

When we invited our Circassian companions to escort us to the top of Arab Oghlou they assented, but added that we must do the digging there ourselves, as the place was very sacred, and they did not dare risk offending its "evliya." Evliya, by the way, is the plural of the Arabic "wely," and is used for the saint who occupies a grave or haunts a locality. The summit was thickly wooded, and as a thick fog had begun to roll up from the plains below, we could see nothing beyond the distance of a few yards, and as we walked along through the forest and the fog, conversation being mainly in whispers, it was easy to believe that we were on ground long regarded with veneration and awe. On reaching the place where Arab Oghlou lies buried, we found a grave enclosed by a rough structure of logs. Our guides, who were, of course, Mohammedans, told us that formerly every year at the "Kourban Feast," the great Mohammedan sacrifice, a deer used to come out from the forest and offer himself to the keeper of the grave to be slain as the sacrifice for the day, but that now, in these degenerate days, such things took place no more. There were deer's horns lying on the grave, however, and they are generally regarded among the common people of Asia Minor as bringing good fortune.

When we began to dig we soon turned up more terra-cottas, and the Circassians, forgetting their scruples in their curiosity, caught the picks out of our hands, and added many more to our collection of these strange old relics. They were not so abundant as on Chirishli Tepe, but were quite enough to prove that a similar, though minor sanctuary, once existed here as on the companion hilltop.

Cattle worship must have been very common among the primitive peoples that inhabited this part of the world. Students of the cults prevailing in Egypt, India, Babylon, and on the shores of the Mediterranean, have much to say on this subject regarding their own fields. Readers of the Bible will recall how the Israelites made the golden calf in the wilderness, how Jeroboam set up calves for worship in Bethel and Dan, and how one of the four cherubim of prophetic vision had the face of an ox, the king of tame animals. In this connection it is interesting to remember that one derivation given for the Hebrew word, "Elohim," God, is from "'oul," meaning horn.

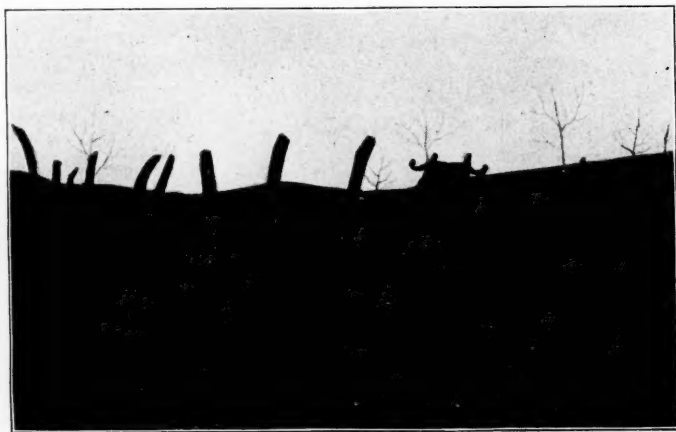
To an agricultural people, the welfare of their cattle is of the very first importance. Probably the farmers residing around Chirishli Tepe used to buy representatives of their cattle made in baked clay (the priests doubtless kept a supply on hand for their customers), and deposit them under the protection of the god in his shrine. This, they hoped, would preserve their animals from disease, accident, wild beasts, sterility, failure of milk, and similar evils. A year or two ago

a Turk was speaking with the writer of disease then prevalent among the stock. He said that the moon was sometimes stayed in its course, and then disease broke out among the cattle. Similarly, sometimes the sun was stayed, and then the farmers should build larger barns, for crops would be abundant. There were persons who had the knowledge of such things, and they had observed the year before that the moon was stayed in its course, and now disease and death were working havoc among the cattle. Blue beads are tied upon the horns, or a quotation from some sacred book, wrapped in a bit of leather, is tied about the neck of a beef creature to avert "the evil eye," in modern custom, and occasionally one member of a flock or herd is sacrificed to ensure the welfare of the rest.

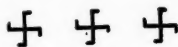
With one other remnant of cattle worship in Asia Minor this brief paper may come to an end. Every stream turns small flour mills, to each of which the water is conducted by an almost perpendicular flume. At the top of this flume, at the most conspicuous point above the mill, two pieces of wood habitually appear, curving outward and upward in the shape of a pair of horns. I am convinced that this is an incidental relic of the cattle worship that used to prevail among the people of Asia Minor.

G. E. WHITE.

Marsovan, Turkey in Asia.



FLOUR MILL IN ASIA MINOR BEHIND A BANK OF STONES AND EARTH.
WOODEN HORNS AT TOP OF THE FLUME



ROMAN THEATER AT VERONA.—Prof. Gherardo Ghirardini, of the University of Padua, is directing excavations at Verona, where a Roman theater, covering an area of 15,000 square meters [3.7 acres], is being uncovered.

NEHAWKA FLINT QUARRIES

IN THE *Nebraska City News* of October 16, 1858, an account is given of an ancient mine near where Nehawka now stands. A number of stories have been told from time to time concerning these evidences of mining, or quarrying, which savor of romance. One related to me by Mr. E. A. Kirkpatrick is interesting.

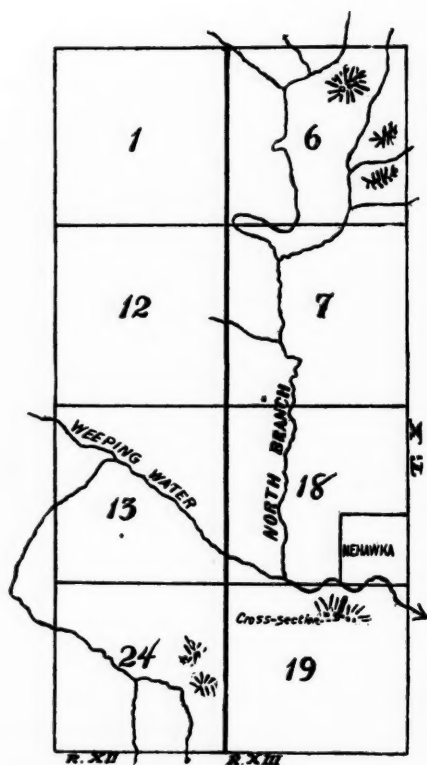
A number of years ago, when this gentleman was passing through a little town in western Iowa, he met a gentleman who told him the following story:

"I have never been in Nebraska but once, then I went to the gold mines south of the Platte River, about 12 miles. You follow up the stream that empties into the Missouri, about 12 miles south of the Platte, for some 8 miles, until you come to a little branch which joins it from the north. About 2 miles due north of this point is a high hill which is doubtless an ancient gold mine. It is left in deep pits, and the old furnaces were still there when I visited it many years ago. I will tell you how I came to go there: I found an old book in my grandfather's library which told of two men who went to this place to work the old abandoned Spanish mines. They collected a large quantity of gold, and were in the way to amass great wealth when they were attacked by the Indians, and had to run for their lives. They had to leave all their gold, and never returned to the spot. The description was so clear in the book that I started in company with an old miner from Missouri, and by following the directions we came to a high hill, which had been worked to a considerable extent for something. There were remains of old furnaces, and the miner concluded that gold might be there, although we saw none. We determined to go home, get tools, and return to make a better exploration, but the old miner went south and I never went back."

The rocks reddened by fire, found strewn thickly about some of the holes on this hill, gave rise to the "furnace" idea. You may rest assured there is no gold there, only the "Gold" of the aborigine, flint.

Some years ago Mr. Kirkpatrick found some very fine specimens of lead on the surface, not far from this mine, which naturally gave rise to a theory that these mines were prospect holes for lead, but Mr. Griffith also found a piece of galena ore, in the lodge circle, which he opened some years ago, and these stray specimens were doubtless curios, carried there by the mine workers. They only prove that these people had trade and traffic with tribes from a lead-producing country. We might learn from whence, if the specimens could be traced.

In the *Conservative*, J. Sterling Morton's paper, published at Nebraska City, July 11, 1901, is the following:



MAP OF NEHAWKA AND VICINITY

"Some weeks ago Mr. Issac Pollard, of Nehawka, requested me to make a study of the excavations found in the vicinity of his farm, and I went into camp here for that purpose. The work is far from being finished, but we have gone far enough to convince me that this is one of the most interesting fields in the state."

This is the site of the most extensive flint mines in the West; the deposit is found in nodules, which vary in size from a hen's egg to a man's head and are a bluish gray color; in fact, it resembles the blue chert of Kansas, a description of which is found in Brower's *Quivera*.

All the study of the aborigines heretofore, has failed to reveal the place from which the flint chips, scattered throughout the state, have come, but the study of this locality has settled the matter definitely. I suppose they came from Kansas, near Manhattan, and some of them doubtless did, but the greatest quantity came from these mines at Nehawka.

The nodules are found embedded in the second stratum of limestone; the first stratum is about 3 ft. thick, overlaid with drift from 1 to 5 ft. deep. This first stratum was broken up and thrown out; many of the rocks being 3 ft. square. This shows much power, as well as engineering skill on the part of the miners. The second stratum is nearly 3 ft. thick, and contains the flint; the ledges were quite large; the seams being often 5 ft. apart. This made the work of removing these rocks quite difficult, when one considers that the aborigines had no iron tools with which to work. This second stratum was all broken up; few rocks being left larger than a man can handle. One half of the rocks of this second stratum show the peculiar red tinge imparted by fire.

The stratum containing the flint is about half way up the small bluffs which border the Weeping Water, and probably cropped out at one time. The excavations are along the brow of the bluff, and are about 60 ft. wide. We estimate, if these mines were placed side by side, they would reach the distance of one mile.



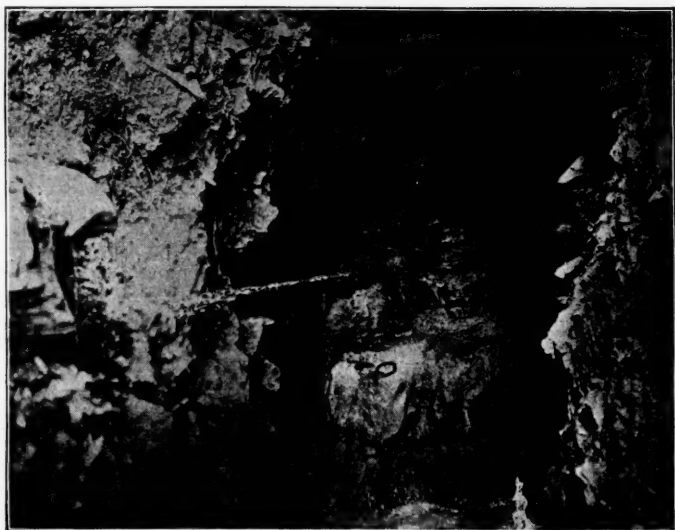
ROCKS FROM THE QUARRY DEBRIS, SHOWING FRACTURES MADE
BY A HEAVY BLOW



BURR OAK TREE GROWING IN THE QUARRY PIT

Mr. Pollard made an opening, about 80 ft. long, directly through the mine, at a favorable place, and found the work reached a depth of 11 ft., on an average. This opening is from 4 to 8 ft. wide, and shows the mine in a most favorable way.

It shows that they began work about 10 ft. in from the brow of the bluff, and went straight down to the flint stratum. This flint stratum rests on a solid bed of limestone, which forms the floor of the mine. The first of the rocks and dirt removed, they threw over the brow of the bluff, and as they worked back into the bluff this opening was filled with broken rocks, clay, and debris from the mine. This refuse rock still contains many pieces of flint, which were broken out, and to the eye of an ignorant white man, they appear to be of good quality,



END OF TRENCH, SHOWING LEDGE CONTAINING FLINT

but for some reason they were rejected. Few pieces are left in the rocks, and many spalls are scattered through all. As this refuse matter was thrown out, it was kept on a slant of less than 45 degrees, and has every appearance of having been tramped. One place in the excavation made by Mr. Pollard, shows a layer of very sticky, brown clay, about 12 in. thick, which has every appearance of having been mixed or puddled, as if bricks were to be made of it. Many flint-spalls are mixed into it, and it is so tough and hard, now, that a pick was used to get it out.

At the end of the excavation can be seen the broken ledges where they quit work. There the rock shows 3 ft. thick, and is left uneven, some points jutting out 2 ft. from the main ledge or face of the wall,

which seems to be nearly perpendicular. Every short distance along this flint stratum can be seen the marks of fire and charcoal, and ashes are found along the floor of the mine the whole way.

The mystery seems to be, how they broke up such a thick stratum without blasting it, or without iron tools of any kind.

The study thus far seems to substantiate the theory that they used fire in many cases; they probably heated the ledges very hot, and then poured water on them. Scattered throughout the mine and on the brow of the bluffs are huge red drift-boulders; these nearly all show marks on them which could be made only by a heavy blow. The pieces of rock not showing fire, frequently show fractures after they have been exposed to the weather, which indicates that they were



EXPOSED LEDGE SHOWING FLINT NODULES, NEAR
THE NEHAWKA QUARRIES

broken by a heavy blow from something used as a sledge. In the debris removed from the mine, I find an occasional splinter and chip of the boulders. This leads me to the theory that these drift-boulders were used as sledges. That fire was used, may be proven by the color imparted to the rocks. That water was used, is evident from the puddled condition of the clay. Before a definite conclusion can be reached, however, more study must be made.

Pot-sherds are not abundant in the vicinity; in fact, few, if any, had been found before I came. I found one piece of pottery, having fabric impressions, on the surface of the mine, and one very small sherd of smooth pottery in the debris from the mine. These were only discovered after long and laborious search.

Rudely-chipped flints of the "Quivera type" are found on the surface of the mines, but thus far no worked flints have been found in the mine. There is a burr-oak tree, 6 ft. 2 in. in circumference, growing on the mine, and Mr. Pollard informs me that the trees have made no perceptible increase in size in the 45 years that he has known them. These trees have all grown since the mines were worked, as their position plainly shows.

In my report for 1903 is the following:

The flint quarries, referred to in my last report, have attracted so much attention that it became necessary to chart them accurately; to that end I made a trip to Nehawka, April 6, and measured the ground with a steel tape. I also counted the pits. There are 617,800 sq. ft., or a little over 14 acres of surface actually quarried. This result was obtained by a careful measurement of the irregular surface of the 6 different fields in the vicinity of Nehawka. These fields are marked on the accompanying chart.

There are 293 separate and distinct pits in this area. One of these pits has been cross-sectioned, and is found to be 10 ft. deep, and to pass through three ledges of lime rock, from 30 to 40 in. thick; in fact, the whole depth is through solid rock. It can not be stated how many of these 293 pits are of like depth, as but one has been cross-sectioned.

In my report for 1902 will be found the following reference:

In my report for last year [1901] will be found an account of the so-called flint mines, or quarries, at Nehawka. A question was raised in the minds of some people about these quarries, and I was anxious that eminent men should examine the place and render an opinion, so on August 14 a company consisting of the most eminent scientists of the nation went to Nehawka and spent the day exploring these evidences of the Stone Age.

The company consisted of Prof. N. H. Winchell, president of the Geological Society of America; Prof. Warren Upham, one of the most eminent drift geologists of the world, and now secretary of the Minnesota State Historical Society; Prof. J. V. Brower, author of 11 books on geology, archeology, and geography, and the one who rediscovered and explored the Quivera of Coronado, now archeologist of Minnesota; together with Professors Barbour, of the Department of Geology, and Caldwell, of American History Department, University of Nebraska, and Barrett, of the State Historical Society.

Mr. Isaac Pollard, who owns part of the land, entertained us very pleasantly. The day was spent in a careful study of the situation, and the major opinion was rendered in accordance with the tenor of this and last year's report. A statement, signed by the visiting gentlemen, is below:

"This locality is an extensive, but low hill, mainly covered by woods, on the south side of the Weeping Water, above which it rises to the estimated height of about 60 to 75 ft., by moderate slopes, with a gently rounded top. The bed rock forming this hill and the surrounding country, under the general drift deposit, is a bluff limestone, in part, heavily bedded, of nearly horizontal stratification. Its age is understood to be coal measures, or Permo-Carboniferous. On the northern flank of this hill the limestone occasionally out-crops, and elsewhere is covered by only a few feet of the glacial drift. Around the northern side of the hill, at the height of about 40 ft., above the adjoining creek the glacial drift had been extensively excavated in many pits, 2 to 5 ft. deep, 10 to 25 ft. wide, and 30 to 100 ft. long, or more. These pits are situated in a series at a uniform height along the upper part of the hill, following its curvature along the distance of about a quarter of a mile.

"A trench had been dug across one of the largest and longest pits by Mr. Pollard a few years ago, extending 60 ft. or more, with a width of about 5 ft., and attaining at its end (or rather part running into the hill) the depth of about 10 ft. In cutting through the earth dump thrown out of the pit on its lower or down-hill side, this trench reveals an old surface soil, observed for 10 to 15 ft. in length, covered 1 to 3 or 4 ft. by the later earthy drift, supplied from the excavation of the pit. Traces of a higher old-surface soil were also noted, in the dump material showing that the dump accumulated at different times. At the end of the trench, about 7 to 10 ft. below the surface, it reveals a thick stratum of the limestone, with fractured and rifted outlines, as produced by rude quarrying, aided by action of fire. This stratum is especially characterized by its containing many nodules of gray chert, 3 to 6 in. in diameter.



TRENCH CUT THROUGH A FLINT QUARRY BY ISAAC POLLARD

In the dump, and strewn over it, are abundant masses of the limestone, showing little or no effect of the weathering or decaying since their fracture, and many of these masses have empty hollows or matrices of chert nodules, which have been removed. Several large pieces of the limestone, up to a foot or more in diameter, and also a few of the red Sioux quartzite from the glacial drift were seen in and upon the dump bearing on their ends or edges battered marks, as if used in hammering and breaking the limestone masses for the purpose of securing the chert nodules. Artificially chipped small and large fragments of the chert were observed in the dump; but no perfect implements, nor parts of implements, were found by our search. No wood for wedges or levers was discovered; nor any iron, or other indications of work by Europeans. In one place the dump material was seen to have been loosely placed with cavities among its cobbles or stone fragments, so that both hands together could be thrust into a cavity.

"From these features of the place on Mr. Pollard's land, carefully examined by all our party, we attribute the pits to quarrying by the American Indians. How long ago this was done, or during how long a period it was more or less in progress, we can not estimate. It is noteworthy, however, that an oak tree 2 feet in diameter is now growing in this pit where the trench was dug by Mr. Pollard.

"Under his guidance, we also went about 4 miles north from Nehawka, to another large hill, rising, like the foregoing, somewhat above the average height of this moderately rolling and hilly region. This northern hill has upon a large undulating tract of some 10 acres, more or less, forming its top, many pits similar to those before described, but mostly shorter and irregularly grouped, numbering 30 or more. The hill is mostly without trees, and consists partly of cultivated fields; but its top, where the pits are, is overgrown by rank, weedy, vegetation and bushes. These pits seem to us to be surely of artificial origin; but the lack of any trench to show the section beneath the surface, forbids a more definite statement than to say that they were probably made for the same purpose as the others. Such pits are also reported by Mr. Blackman and Mr. Brower as observed in several other places within the distance of a few miles around Nehawka.

"In the southwest corner of Minnesota the red pipestone quarry, as is well known, has been occasionally worked by the Indians during many centuries before the coming of white men.

"The aborigines also had done much laborious copper mining on Isle Royale, and in other localities about Lake Superior. Similarly, it is evident to us that a great amount of rudely systematic and roughly planned work had been done near Nehawka, Neb., by the aborigines to obtain the chert nodules of great value to them for making stone implements."

N. H. WINCHELL,
WARREN UPHAM,
J. V. BROWER.

The following is appended by the late Honorable J. V. Brower, of St. Paul, Minn.

In 1901, at the request of Prof. E. E. Blackman, I fully identified the Nehawka, Neb., quarry pits as artificial excavations by North American Indians during an ancient period of time when firearms were unknown to them. Hence it is important that any archæological survey of Nebraska should include the Nehawka pits and earthworks as a basis upon which to determine a considerable portion of the literature which is to perpetuate the earliest history of that state. A very serious error would certainly occur should the archæologic history of Nebraska be proceeded with on a series of explorations which might distort the important fact that all of the Nehawka quarry pits were excavated by ancient man for supplies of chert.

No sepulcher, positively identified as the burial place of the aborigines who did this quarrying, has been found. One grave was opened, containing most of the larger bones and part of the skull, with a very low brow and thick walls; a limestone arrow of rude workmanship was the only implement found in the grave. While ruins of lodges are abundant near these quarries, there is nothing to identify them as the homes of those who did this work.

E. E. BLACKMAN.

Lincoln, Nebr., March 5, 1907.

THE AUTOBIOGRAPHIC ELEMENT IN LATIN LITERATURE AND INSCRIPTIONS

PART I

THE records of the Romans show a marked tendency to the personal narrative of events closely connected with the writer's own life, and to personal comment on such events. The importance of this tendency in the literature has long been recognized; all know how Virgil introduces into the heroic past of the *Æneid* the great men of his own day. Still more significant is the fact that the literary types the Romans created, satire and autobiography, are of this personal nature. For satire is merely a criticism by an author of his environment, while autobiography aims at a complete disclosure of the writer's life and personality, being, therefore, the highest expression of the personal tendency.

It is not so generally known that the inscriptions also display, to a high degree, the same autobiographic feeling.¹ An exhaustive search by the writer has brought together a collection of more than 2,000 examples, including every kind of epigraphic record. This number represents only inscriptions in which the autobiographic feeling is so strong as to warrant the use of a first person referring to a definite individual or individuals; all second persons of address, and all the quoted, conventional or undefined first persons, thousands in number, are omitted.

To indicate briefly the extent to which the Romans employed the literary autobiography, more in detail the autobiographic elements of the inscriptions, and any points of contact between the two, is the purpose of this paper.

For the literary autobiography, a summary of Professor West's conclusions will suffice.² As he has shown beyond all doubt, the Romans invented two kinds of autobiography, the simple narrative of events, with the purpose of commending the writer, and the introspective type, or confessions, where the whole development of the soul is set forth without reserve. The first, as Tacitus (*Agr.* 1) points out, was an ancient practice among eminent Romans, but dangerous in his time. The earliest name is *Æmilius Scaurus*, consul, 115 and 107 B. C., and the custom continued during the Republic among such men as *Catulus*, *Sulla*, *Varro*, and *Cicero*, the latter with characteristic modesty, writing only 3 accounts. During the Empire, from

¹See, however, Peck, *The Personal Element in Roman Epitaphs*, in *American Journal of Archaeology*. Second Series, vol. 7 (1903), pp. 88-89.

²West, *Roman Autobiography*, particularly *Augustine's Confessions*. 1901.

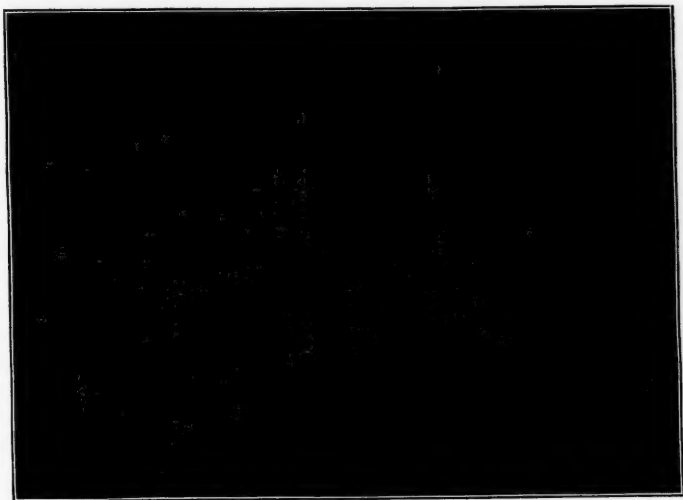
Augustus to Constantine, autobiography becomes rather a privilege of the Emperor and his family. The second type is inaugurated in 400 A. D., by Augustine's *Confessions*, all that its name indicates, "a book without an ancestor, and with no successor for almost a thousand years." All these works, except the last, are gone, but the two types have survived to modern times. Good examples of the first are the well-known *Autobiography of Benjamin Franklin*, and the recent work of Andrew D. White; the second is rare, but comprises such remarkable books as DeQuincey's and Rousseau's *Confessions*.

The Latin inscriptions, all of the first type, rank below the literary autobiographies in at least two respects. First, they are not the earliest inscriptions of an autobiographic character. The Greeks cultivated the autobiographic form, especially in poetic inscriptions, as early as the VI century B. C., and the records of the Assyrian and Babylonian kings are some 1,500 years earlier still. Then, with a few conspicuous exceptions like the Monumentum Ancyranum, there are no extended autobiographies; we can expect in any one inscription simply autobiographic elements.

Otherwise, apart from the question of numbers, the inscriptions show much better than the literature the extent of the autobiographic feeling. The literature is mainly confined to Rome, while the inscriptions come from all the Roman world. Again, the literary autobiography is restricted to the *nobilitas*; inscriptions containing autobiographic elements are from all classes, more frequently the lower orders, including also tradesmen and minor officials. In this connection the statement of Tacitus, already mentioned, is amply confirmed by the inscriptions. Our earliest datable examples, of 138-7 and 132 B. C. (*Corpus Inscriptionum Latinarum*, I, 38—VI, 1293, Bücheler, *Carmina Latina Epigraphica*, 958; C. I. L. I., 551—X, 6950), belong to a Scipio and a Popilius, men of the highest rank; but from before 100 B. C., to the end of the II century A. D., with only 4 exceptions, 3 of them public *laudationes* (C. I. L. VI, 1527, 10230, Augustan, XIV, 3579, Hadrian; VI, 1372, Büch., 426, beg. II cent.), merely the lower classes used autobiographic elements in inscriptions; only at the later date men of high rank again take up the forms, now vulgarized. And in the third place, while the first literary autobiography known, is of a consul of 115 and 107 B. C., the so-called milestone of Publius Popilius, consul in 132 B. C., gives us in stone an autobiography antedating the former by over 20 years.

The nature and extent of the autobiographic elements in these inscriptions can best be indicated by an outline, according to classes, citing characteristic examples from each class; prose and poetry usually require separate treatment.

In the prose religious dedications, the conservatism prominent in all religions, above all the Roman, restricts the expression of autobiographic feeling to narrow limits. From the III century B. C., for 9 centuries, the dedicatory forms are mostly preserved, the only changes



DEDICATORY POEM OF THE POET RUFIIUS FESTUS AVIENUS IN THE VATICAN MUSEUM, ROME. [FIG. I.]



WALL IN THE CAPITOLINE MUSEUM, ROME, CONTAINING AMONG-
OTHERS, EPITAPHS OF Q. POMPEIUS SOSUS (TOP, CENTER),
MANILIA NICE (NEXT BELOW), AND TI. CLAUDIUS
EUHEMERUS (R. HAND COR.), ALL
AUTOBIOGRAPHIC. [FIG. 2.]

admitted being of a *solvi, posui, dedicavi, or meus* for the corresponding third person.

The case is different with the dedicatory poems. As they were rare, no set forms were created for them; and as their authors were generally of higher rank, they told of their personal honors. These poems are thus both individual and eulogistic of the dedicator, rather than the god. The dedication of the poet Avienus (C. I. L. VI, 537, Büch., 1530), well illustrates these points (Figure)³:

Rufius Festus, a most distinguished man, from his own property to the goddess Nortia.

I, Festus, from Musonius' stock, Avienus' child,
 (From him thy flowing streams, O Caesia, drew their name),
 Thee worship, Nortia, sprung from the Vulsinian race;
 Dwelling at Rome, exalted with proconsul's honors twice,
 A sower of many songs, of upright life, still hale,
 Rejoicing in the wedlock of a Placida and glad
 For sons in plenteous number. May their lives endure!
 All else will be fulfilled by fate's well-ordered law.

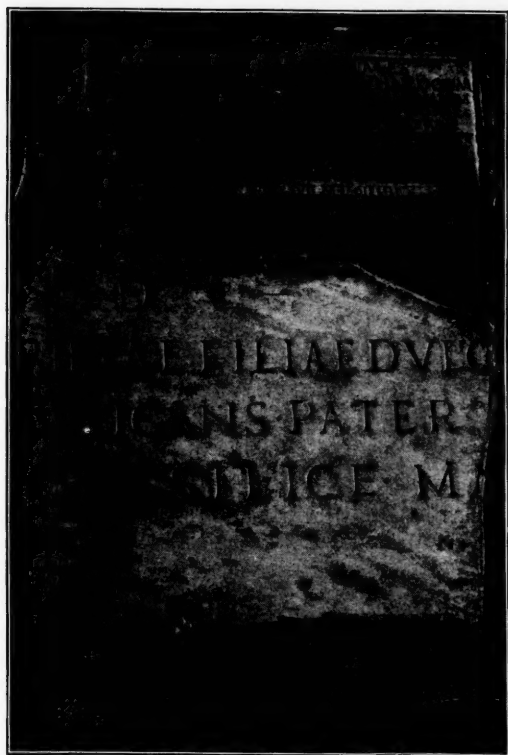
Passing over the intensely personal *devotiones*, we reach the epitaphs. They have always given the best possible occasion for self-praise by living and dead; this was preëminently the case in pagan Rome, where the Manes, residing in or near the burial place, could easily be represented as speaking or as addressed. But here, as in the dedications, we find interfering forces. They are two: first, the tendency of all epitaphs, ancient and modern, to cling to certain formulæ; and secondly, the fact that during the Empire the Latin epitaphs assume in increasing numbers the form of dedications to the *dei Manes*, hence the religious conservatism of the dedications again operates.

The conflict of the autobiographic feeling with these tendencies has two results. In the prose epitaphs, just as in the dedications, and that, too, more often in the *dis Manibus* type, there is a simple variation between first and third persons, with the regular form otherwise kept. For example (*Ephemeris Epigraphica*, vol. 8 [1899], p. 162, no. 663):

Sacred to the *dei Manes*. Danæ Valeria, lived 45 years. I, Tiberius Claudius Anoptes, made this to a well-deserving wife.

This variation is very frequent in phrases of the type, *vixit mecum (cum eo)*, *vixi (t) annis*: the epitaph of Tiberius Claudius Euhemerus in Figure 2 (C. I. L. VI, 15400), for instance, reads, "to a husband well deserving, with whom I lived 30 years without any quarrel." Less common are added expressions of praise like *de me (se) bene merito*, *de quo nihil dolui (t) nisi mortem*, and complaints similar to that in Cicero, *De senectute* 84, borrowed from an epitaph, *cuius a me corpus est crematum, quod contra decuit ab illo meum*.

³The author wishes to express his obligation to Mr. Ralph V. D. Magoffin, Fellow of the American School of Classical Studies at Rome, who kindly secured, at the cost of considerable time and trouble, the unique series of photographs used in the accompanying illustrations.



EPITAPH OF CLAUDIA ILIAS, IN THE PORTICO OF THE CHURCH OF
MARIA TRASTEVERE, ROME. [FIG. 3.]

But in the second place, there is developed a great variety of autobiographic formulæ in prose and verse. From the living are greetings to the dead, and very often wishes that the earth may rest lightly on them, an expression many times borrowed by the elegiac poets; the Christians also make appeals for prayers and commendations to saints. When the living set up stones to themselves and others, there occur various legal formulæ regarding the disposition and protection of the monument, the *iura sepulchrorum*, as the expression *ne de nomine nostro exsistat* of the inscription, given in Figure 2, set up by Manilia Nice (C. I. L. VI, 21925). When the dead speak, the ideas are various. They may ask for a light resting of the earth over them, or the prayers of the living; they may address good wishes or warnings to the passer-by; or they may utter sententious reflections on life, death, and the hereafter.

But at most, these variations and formulæ comprise less than one-half of the epitaphs; in the rest the autobiographic feeling is given freer rein, and the examples show individual traits.

However, the prose epitaphs remaining for the most part express the few stereotyped ideas already enumerated, for which formulæ were sometimes developed. The inscriptions set up by the living to the dead are largely laudations, modeled after the public *laudationes*, which are no more honest than the praises on modern tombstones. Take, for instance, such an effusion as the following (C. I. L. VI, 15106, Figure 3):

I, Tiberius Claudius Hermes, placed Claudia Ilias, the daughter of Tiberius, in the resting place of her parents, my best of patrons, and also my most faithful wife, with whom I lived 22 years, 1 month, 2 days, without any rivalry, because of her forbearance. By her kindness I have gained trust and a good name (and shall gain them) as long as I live. But, O best and most holy mistress, I would desire of the gods that some of my people would consider my death such (a loss).

In fact, perhaps only one man ever told the whole truth. He starts out in the regular strain about his "dearest wife," but in closing, he openly admits that "on the day of her death I gave greatest thanks among gods and among men." (C. I. L. VI, 29149.)

Again, where a dedicatory, presumably living, writes an epitaph for himself and others, the subject is again the erection and preservation of the monument or a gift of money on condition of the bestowal of annual offerings. Indeed, it is often hard to draw the line between repeated formulæ and individual phrases.

But we have more variety in the utterances ascribed to the dead. Here first appear extended autobiographies, too long to quote, as of Quintus Æmilius Secundus (C. I. L. V, *136, *Eph. Epigr.*, vol. 4 [1881], p. 537 ff.), who lived in the time of Augustus, and of the charioteer, Calpurnianus, much later (C. I. L. VI, 10047). Self-praises are also frequent, as (C. I. L. VI, 33087, Büch. 1563, time of Cæsar, Figure 2), "while life allowed, we lived 60 years in harmony; while living we made an effort to have a monument when we had met death, and they (*sic*) made a burial chamber that we might bury Acme, a freed-woman, with us." Further, there are addresses to the passer-by resembling those of the formulæ, consisting of requests or advice, thus (C. I. L. VI, 27365, inscription of Thetis), "you who read and doubt that there are *manes*, when you have made a solemn promise, call on us, and you will know," also to surviving friends and relatives. Finally, we have again brief, but profound, reflections on death and the life hereafter; one Titus Cornelius Libanus, voices their general sentiment (C. I. L. X, 777), "at last I found a place where I might rest."

HENRY H. ARMSTRONG.

Whitworth College, Tacoma, Washington.

(To Be Concluded in May Issue.)

PALESTINE EXPLORATION FUND

THE proposed researches in Asia Minor by Professor W. M. Ramsay, and Professor J. R. S. Sterrett, will be of great interest to Biblical scholars on account of the light likely to be thrown on the history of the Hittites, and the large collection of their inscriptions now existing will probably be increased. Unfortunately no accepted decipherment of the texts has been reached, and we are ignorant of their meaning, and so our knowledge of that great nation is indirect and fragmentary. In reading the prospectus of this work, one wonders if these gentlemen know the difficulty of getting a permit to excavate, which was never so difficult as it is now. An American, who went to Palestine last year, thought of the funds as the principal need, but he has learned his error. There is, of course, no difficulty in getting a courteous promise that a permit will be granted, but that is not enough.

The thorough study of Petra, by Messrs. Libbey and Hoskins, has disclosed probably all that can be known by surface work, and has reminded us of the exploration of Professor G. L. Robinson, of Chicago, in 1900, when he discovered and reported the high place with its steps, altar, drain, etc. I was lately reading in a religious monthly, of 1855, a narrative by E. S. Philrock, of Brookline, Mass., of a visit to Petra, and was surprised to find him describing the same high place. He wrote: "At this elevated point we found a most curious relic not mentioned by any other traveler. An area, measuring 48 ft. by 21, is cut to a plane surface, sunk several inches below the level of the rock, and nearly level. Near the center is a tablet left, about 6 in. high, 5 1-2 ft. by 3; and on one side is a recess, in which stands an altar 6 ft. by 9, with 3 steps leading up to it. On one side of this is a bowl-shaped basin, some 4 ft. in diameter, with a little hole to let it drain at one corner. The altar faces nearly west, or towards Mt. Hor, and is apparently very ancient, perhaps belonging to some of the early descendants of Esau, who were accustomed to sacrifice in high places."

This is a good description of the very clear plan drawn by Professor Robinson, and published, as I think, in the *Biblical World*.

It is pleasant to learn that Dr. Selah Merrill has nearly completed the book on "Ancient Jerusalem," on which he has been engaged for many years. It will have many plans and plates, and will contain the result of his studies of the traces of the older city, in which he has lived so many years. A recent attack upon him by an irresponsible writer in an American magazine will do him no injury, for its statements as to the Protestant Cemetery and the removal of bodies to a new one are wholly false, and will only injure the Spaffordites and the publishers of the magazine.

THEODORE F. WRIGHT.

42 Quincy St., Cambridge, Mass.

EDITORIAL NOTES

PROTEST AGAINST THE DESTRUCTION OF THE TEMPLE AT PHILÆ.—The Society of Antiquaries, of London, has entered a protest against raising the dam on the Nile, at Assouan, to the height originally intended. Such a height would submerge the temple at Philæ, as well as a large part Nubia.

DESTRUCTION OF EGYPTIAN INSCRIPTIONS.—Prof. Petrie has found that a turquoise mining company, at Sinai, has been destroying, by blasting, numerous inscriptions cut in the rock, as well as steles. They have also taught the natives how to blast. At the suggestion of Prof. Petrie, the Egyptian Government commissioned Mr. Currelly to cut out all the rock inscriptions which were accessible. These pieces have been transferred to the Museum at Cairo.

ORIGIN OF THE CANAANAIC ALPHABET.—Prof. Fr. Prætorius has put forth a new theory as to the origin of the Canaanaic alphabet. He believes that the oldest forms of the letters must have had syllabic value, and that they can be brought into close connection with certain signs of the Cyprian writing. At least 11 of the 22 Canaanaic letters, he claims, have sprung directly from the Cyprian, or from a syllabary previous to it, from which it originated.

INTERNATIONAL ARCHÆOLOGICAL CONGRESS.—The next International Archæological Congress will meet at Cairo, from April 10 to 20, under the distinguished presidency of Prof. Maspero. It will be held in 3 sections—at Cairo, Alexandria, and Thebes. The last Congress met at Athens in 1905.

SYNAGOGUE RUINS AT TEL-HUN.—The expedition of the German Orientgesellschaft has recently unearthed some synagogue ruins at Tel-Hun, the probable sight of the New Testament Capernaum. Some believe that the ruins now found are those of the synagogue in which Christ preached and performed miracles. It was a massive building, almost square, with 2 rows of columns through the middle. The eastern side only has been preserved in a comparatively satisfactory condition; but this is richly decorated in a distinctively Jewish style.

WORK AT PERGAMON, ASIA MINOR.—The German Archæological Institute has been carrying on excavations at Pergamon. The special work during the autumn was clearing the third and largest gymnasium of the city. This was intended for the use of men, while the others were for the boys and youths. Several artificial mounds on the plain are being opened, and the remains of the ancient bridge over the Selinus are being studied. Arches were used here in various forms in the II century B. C., before Roman influence was at work. A fourth study of the Institute is the aqueducts, some of which are astonishingly large, and others of specially interesting construction.

REVIVAL OF PAPER MADE FROM PAPYRUS.—An English company has been formed to cultivate papyrus and manufacture paper from it. After a long search for the real papyrus, they now think they have found it near the Jordan River. Their papyrus farms are in Egypt, where, watered by the Nile, three crops a year can be gathered. This spring they expect to have 100,000 tons of the pulp ready for the market.

PHENICIAN TOWN ON THE ISLAND OF SAN PANTALEO.—Prof. Salinas, curator of the National Museum, of Palermo, Sicily, has made preliminary excavations on the site of the buried Phœnician town of Mozia, on the island of San Pantaleo. The walls, several towers of which are still visible, make a circuit of wide extent. Two of the town gates, one to the northeast, and one to the southwest, and a curious battlement built with semi-circular blocks, have been uncovered already. One of the archaic gateways, with an inlet worked into it, is similar to the Kothon at Carthage. Much of the building was done with blocks of colossal size.

EXPEDITION FROM CORNELL TO ASIA MINOR.—An expedition of Cornell explorers under the leadership of Prof. J. S. Sterrett will start this spring for Asia Minor, where they intend to make surveys and to study inscriptions in order to determine the location of cities now lost. Their work will lay the foundation for future archæological investigations. Other members of the expedition are: B. B. Charles, instructor in Semitics; A. T. Olmstead, formerly fellow in the American School at Jerusalem, now at Athens; C. O. Harris of the American School at Athens; and J. E. Wrench. Mr. Carnegie, Mr. Schiff, and Mr. W. K. Vanderbilt will finance the party.

TOMB OF QUEEN MEIE AT THEBES.—Reports have been received to the effect that Mr. Theodore Davis has discovered at Thebes the tomb and mummy of Queen Meie, the mother of Amenhotep IV. The tomb is a square sepulcher cut out of rock adjoining the tomb of Rameses IX. Aside from the damage done by percolating water, the tomb is, to all appearances, in the same condition as when left by the priests who desecrated it in their rage because of the religious reforms instigated by Meie's son. They had left the jewelry, which included bracelets, a necklace of gold beads and ornaments of gold inlaid with precious stones and the imperial crown of the queens of Egypt. This crown is of simple design, representing a royal vulture holding a signet ring in each talon.

TEMPLE OF POSEIDON ON THE ISLAND OF TINOS.—The Belgian archæologist Grainger, has laid bare the Poseidon temple on the island of Tinos, in the Ægean Sea, and with it a hall of columns, a round seat or *exedra* of marble, a series of sculptured re-

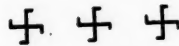
mains such as two dolphins in relief, and a number of inscriptions. Most of these objects were gifts dedicated to Poseidon and Amphitrite. One of them was dedicated by the Rhodian navy; others give the names of artists otherwise unknown. A considerable portion of a marble sundial giving also the directions of the wind, the course of the sun and the seasons was found. An inscription states that this was modeled after the astronomical work of Andronicus Kyrrhestes. It is here learned also that Andronicus was a native not of Kyrrhos in Syria, but of Kyrrhos in Macedonia. Several other interesting facts about this early astronomer and his work appear in this inscription.

TIMEKEEPERS IN ANCIENT BRITAIN.—A possible solution of the question as to what kind of timekeepers the ancient Britons used, is suggested by the recent gift to the British Museum of a large bronze vessel, found by the side of a watercourse, near Baschurch, Salop. It is of extremely thin metal, with a maximum diameter of $17\frac{3}{4}$ in., 12 in. high, and weighing now $3\frac{1}{2}$ lbs. There are traces on the vertical neck of two iron attachments of anchor forms, exactly opposite one another. "The base is rounded, and has in the center a perforation 1-5 in. in diameter, recalling a similar feature in copper bowls till recently used as water-clocks in Ceylon." The bowl was placed on the surface of water and, gradually filling, it sank in a certain period of time, after which it was floated again. Other similar bowls have been found in different parts of Great Britain, always near water. "As the Romans had no water-clocks till 159 B. C., and the Greeks as early as the IV century B. C., had water-clocks on a different principle, it is unlikely that the Britons borrowed from Europe and quite possible that the device was introduced from Babylonia or India."—[Abstract from *Athenaeum*, London.]

DOLMENS AND BURIAL MOUNDS OF THE EARLY EMPERORS OF JAPAN.—"It is extremely probable that the Japanese obtained the idea of raising mounds from the Chinese, the earliest burial mounds in China dating from 1848 B. C. Little is known about the earliest Japanese mounds, but the later ones are always more or less large and invariably contain either a sarcophagus or a dolmen." "The dolmens are always near the coast, or in the basins of the larger rivers, which points to the fact that at the time of their erection, the Japanese only occupied these districts, the other parts of the country being occupied by aborigines—the Ainu. The distribution of the early Imperial mounds is also of importance historically. They are found in 4 districts, which goes to prove that at an early date the country had no central government, but that there were at least 4 independent tribes, each occupying one of the districts where the large Imperial mounds are found. The date of these mounds is between the II century B. C., and the V or VI of our era." The Imperial mounds are double, with a conical peak at one end, all being

large and terraced and moated. They are a combination of the square and circular varieties. Around each terrace a series of terra-cotta tubes—"Haniwa"—about 18 in. high, and 15 in. broad, are set in rows. Possibly they represent the wives, attendants, etc., who were formerly buried with the emperor. This custom was discontinued in 2 B. C., when terra-cotta figures were substituted for the human victims. Many of these figures have been found, some terminating in a "Haniwa." The largest Imperial mound is 2,000 ft. long, and covers approximately an area of 84 acres. The burial is, in every case, in the conical peak of the circular part of the mounds, which are usually entirely artificial, but in some instances a natural eminence has been utilized.—[Abstract from *Athenaeum*, London.]

This use of terra-cotta figures to represent the wives and attendants of the person buried, and to be substituted for the human victims, corresponds to the uses of female stone images found so abundantly in southern Russia, as described by Vladimir Riedel in *RECORDS OF THE PAST*, Vol. V, Part 2.



BOOK REVIEWS

LIGHT ON THE OLD TESTAMENT FROM BABEL*

THESE is probably no one better qualified to present the facts which have been brought to light in Babylonia bearing on Old Testament History than Dr. Albert T. Clay, who has embodied these results in his last volume entitled *Light on the Old Testament from Babel*. In the introduction he pertinently asks the question "why is there such an intelligent interest displayed in these days in Oriental excavations?" The answer to this, he notes, is found in the almost universal desire for "more knowledge concerning Biblical matters." It might further be noted that there is a general increase of interest in all lines of archæological research. Nabonidus, the great archæologist of Neo-Babylonian time, whose downfall was in part due to his interest in archæological research, was about 2500 years in advance of his age.

Dr. Clay further brings out the fact that although "Israel enjoyed—in common with other peoples—certain social, political and religious institutions, as well as rites and customs," yet "there is no justification for the extravagant assertions concerning the Hebrew culture as a whole, which have been made in some of the recent *Bibel und Babel* literature." He admits, however, that Israel was directly

**Light on the Old Testament from Babel*, by Albert T. Clay, Ph.D., Assistant Professor of Semitic Philology and Archæology, and Assistant Curator of the Babylonian Section, Department of Archæology, University of Pennsylvania. Consulting editor of *RECORDS OF THE PAST*, pp. 437, 122 illustrations and map. The Sunday School Times Company, Philadelphia, 1907.

indebted to the Babylonians for some of the stories in Genesis "of the times prior to Abram, and also certain customs which belong to the period after the Babylonian exile." Concerning the Babylonian origin of the Hebrew Sabbath he states that although "the Babylonians did observe the seventh, fourteenth, twenty-first, twenty-eighth, as well as the nineteenth day of their lunar month" and that upon this day the "Hebrew Sabbath may in some respects be based," yet it was not observed every seventh day, nor was it a day of rest for the common people, "but was observed as far as we know only by the king and his officials."

In the chapter on The Great Antiquity of Man, Dr. Clay carefully avoids stirring up the controverted points as to which of the sites that have been excavated have yielded the oldest remains of man. There



From Light on the Old Testament from Babel.

TERRA-COTTA BABY RATTLES FROM NIPPUR

seems to exist considerable rivalry among excavators to claim the distinction of securing the earliest human records, but although later inscriptions found at Nippur record that city as one of the oldest yet, Dr. Clay does not commit himself on this point, but waits further evidence from earlier inscriptions which may yet be found. His argument as to the great antiquity of civilization in Babylonia is based on the fact that the earliest tablets found show that man had attained to a sufficient degree of civilization to write his thoughts "in an intelligible and permanent form." Also that in the earlier Babylonian inscriptions "five principal Semitic languages are recognized. * * * All scholars agree that there was an original Semitic tongue from which these have sprung. Taking into consideration the fixed character of the Babylonian language in the earliest inscriptions; that the

grammar already shows phonetic degeneration, and that there is little difference to be observed in the language nearly four millenniums later, we are prompted to inquire: How many centuries must be accounted for in the history of this tongue since its separation from the original Semitic language, when their common ancestors used a common tongue?"

A question which arises in the minds of many as to how these Babylonian cities became buried is so well answered by Dr. Clay that we quote his exact language. "In Babylonia mud bricks were largely used for homes and other building operations. The walls from time to time were plastered. As the mud washed down, it caused the level of the court or sidewalk gradually to rise. It is well known that the level of the streets and alleys rises more rapidly than the ground floors of the houses, owing to the fact that the floors are swept, and



From *Light on the Old Testament from Babel*.
PAVEMENT LAID BY ASHURBANIPAL, KADASHMAN-JORGU AND
URNINIB

little attention is given to the streets. In consequence, upon entering a house in the East of to-day, one is frequently forced to step down into it. And when the floors become too low the roof of the house is removed, the rooms filled in, the walls raised, and the roof replaced."

Dr. Clay devotes several chapters to the Babylonian Creation Story, the Babylonian Deluge Story, the Tower of Babel and the Babylonian Temple, and an analysis of the Fourteenth Chapter of Genesis, the historical accuracy of which has been so well proved by recent discoveries. He closes this last chapter with the following pertinent conclusion: "The increase of knowledge gained through the inscriptions of this period has in every instance dissolved conclusions arrived at by those critics who maintain that the patriarchs are not to

be regarded as historical. And in view of these things is it not reasonable to expect the specialist who desires to theorize to confine his suppositions and conjectures, until he has some kind of facts upon which to base them, to scientific journals, or, in other words, that he should not popularize them, and bring them within the range of the understanding of the Sunday-school teacher?"

Among the interesting points touched in his chapter on Babylonia in the Days of Abraham is their "cumbersome" system of recording the dates, which necessitated business men keeping records of their individual lists of the names of years; a regular post system for dispatching letters and packages seems to have existed at this time, and a number of lumps of clay used as labels or tags, some with the marks where the cord passed through them, have been found. These lumps of clay bear the names of the individuals for whom the parcels were intended and also the seal impression of the sender.

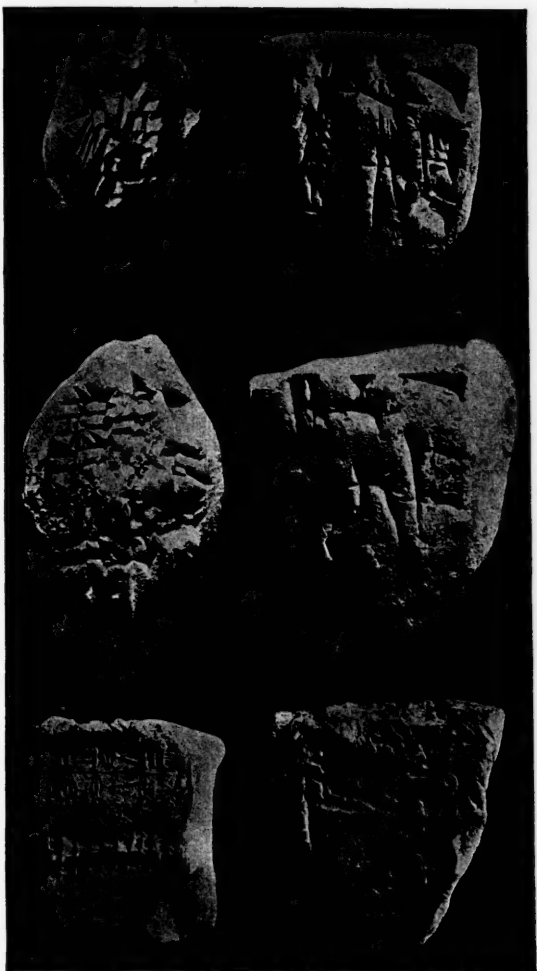
It is interesting to learn that among the hosts of scribes employed in Babylon during the I dynasty a number of women are known to have followed this profession. Numerous children's toys have been found belonging to the days of Abraham, including clay horses, goats, elephants, etc., also four baby rattles of the same material shaped like a chicken, doll, drum, and a head, in the hollow body of which is a small stone for making the noise when shaken. Such intensely interesting details as these, which add so much to the reality of those early times, appear throughout the book and keep the interest of the reader at a high pitch.

Two chapters are devoted to the Code of Hammurabi, from a study of which the best idea of the everyday life of the Babylonians in Abraham's time can be gained; in the latter chapter on Moses and Hammurabi he discusses the vexed question as to the relation which the codes of these two great law-givers bear to each other. He admits that Israel's code "owes some indebtedness to the Babylonian," but believes that similarity in many of the laws arises from common customs, which are peculiar to that entire district. He concludes that "in short, dependence upon the Babylonian code, or even a common origin for both, can not be proved at the present, and from the light at hand it does not seem plausible."

He concludes his chapter on the Amarna Letters, which have thrown so much light on the history of Israel before and during the Exodus by the deduction that the Pharaoh of the Exodus was "Amenophis II or III, preferably the former."

The Babylonian Temple Records which have been discovered are full of interesting facts, especially because in their setting, they resemble the bits of information to be found in the long list of names recorded in Chronicles. For instance, one tablet gives the information that a man was replaced by a woman at the same salary per month.

The latter part of the volume is devoted to the Assyrian and Neo-Babylonian inscriptions and closes with Babylonian life in the days of Ezra and Nehemiah.

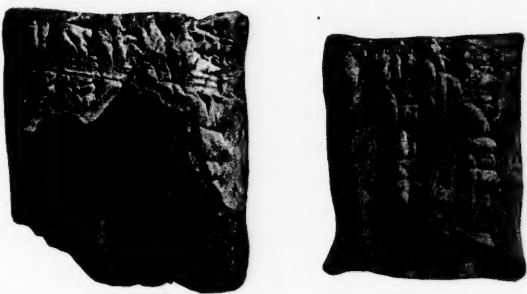


A

CLAY LABELS OR TAGS, AND TABLET WITH ITS ENVELOPE

A. Clay tablets or tags having holes through which a cord passed. Some contain seal impressions of the sender while others contain records; e. g., "one sheep, the shepherd Uzi-hu." Such clay tags have been found belonging to the time of Abraham and other periods, and indicate an extensive post system.

B. Clay tablet and Envelope. The inscription on the tablet is repeated on the envelope. Where letters were sent, only the name of the person for whom it was intended and the seal impression of the sender were put on the envelope.



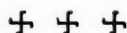
B

From Light on the Old Testament from Babel.

There is but one adverse criticism to be made, and that is in the most vulnerable part, the index. This is not as full or as carefully prepared as the high quality of the work in other respects would warrant us in expecting. As a specific example: Nabonidus has but two references in the index, both in the early part of the book, while there are a number of very important statements made concerning him in the latter part of the book in the chapter on *Neo-Babylonian Inscriptions*, to which no reference is made. Even so prominent a character as Cyrus fails to be mentioned in the index, although several pages in the book are devoted to him. Such defects, fortunately, can be easily remedied in later editions.

We can not commend this book too highly, and would recommend it to all classes of readers. Those already interested in Biblical research will find it the most complete and readable summary of recent discoveries in Babylonia which has appeared. Those who feel inclined to consider the vast expenditures of money on such archæological excavations as foolishness, would, if they could be induced to read this book, be converted into associate if not active archæologists. Perhaps the most pleasing feature of the book is the total absence of that personal controversial spirit which, unfortunately, creeps into the writings of so many of our prominent archæologists.

FREDERICK B. WRIGHT.



THE "TEMPLE LIBRARY OF NIPPUR"

AN ELABORATE monograph* embodying results of explorations made by the Babylonian Expedition of the University of Pennsylvania has been issued, which will no doubt afford an opportunity for Assyriologists to become familiar with, and to properly determine the value of the discovery made, as is therein asserted, of the Temple Library of Nippur to students of the antiquity and progress of ancient civilizations.

The author has devoted considerable space in this monograph to a preface which could, with propriety, have been written to include only the last two paragraphs.

In the first chapter "On the age of Babylonian Literature" the author says: "According to Berosus, a Babylonian priest who lived some time between 330 and 250 B. C., the origin of all human knowledge goes back to divine revelation in primeval time. * * * Berosus' statements with regard to the mythology and history of his

*The Babylonian Expedition of the University of Pennsylvania. Series A: Cuneiform Texts, edited by H. V. Hilprecht Vol. XX, Part 1. Mathematical, Meteorological and Chronological Tables from the Temple Library of Nippur, by H. V. Hilprecht. "Eckley Brinton Coxe Junior Fund" [pp. xvi + 70 with 30 pp. of Autographic, and 15 pp. of Phototype reproductions]. Phila.: Published by the Department of Archæology, University of Pennsylvania. 1906.

own people have been so amply confirmed by cuneiform documents, that at the outset we may assume with safety, there was a general Babylonian tradition, according to which the beginnings of agriculture and architecture, religion and legislation, writing and reading, mathematics and astronomy and other sciences, and of various handicrafts and arts practiced by the inhabitants of lower Mesopotamia, were lost in the remotest antiquity."

The author draws deductions in support of this from the discoveries made at Nuffar, Tellô, Fâra, Bismâya and Abû Habba and says: "On the basis of this and other arguments drawn also from a Semitic influence and the evident decay of the Sumerian language, noticeable even in the earliest inscriptions at our disposal, and with due regard to the enormous accumulation of debris below the ancient arch of Nippur, I had, sometime ago, reached the general conclusion that the first settlements of this city can not have been later than c. 7000 or 6000 B. C. My discussion of the 'New Chronological [List] Fragment' published in Plate 30 [chronological list of early Babylonian Kings, the dynasties of Ur and Isin, c. 2000 B. C.] will furnish material to show that the Babylonians had facilities to follow their political history far beyond the time of Sargon I and Narâm-Sin, * * * as far back as the fourth millennium before our era. * * * Our knowledge of Babylonian science and literature, however, has thus far been derived chiefly from the library of Ashurbânâpal (668-626 B. C.) which, according to the colophons often found on the tablets, consisted largely of copies of Babylonian originals preserved in the cities of Akkad, Babylon, Cuthah and Nippur. But it was generally maintained by Assyriologists that many of the scientific and literary texts from the Kuyunjuk collections were not for the first time fixed in writing in the VII century before Christ, but existed in some form or other at a considerably earlier period."

After citing numerous tablets and inscriptions heretofore published and fully examined and translated by scholars, the author sums up his conclusions as follows: "The final result will doubtless prove the correctness of the view of the extraordinary age of the entire Babylonian civilization maintained by Berosus, and in very essential features already corroborated by modern Assyriological research. The texts from the Temple Library of Nippur published in this and other volumes will, it is hoped, contribute their share toward the solution of the problem by enabling us to trace the different branches of Babylonian literature known from the library of Ashurbânâpal (c. 650 B. C.) to the middle of the third millennium, and in some cases even beyond it.

"In the first chapter devoted to this subject—chapter II of the present volume—the writer [author] will endeavor to show, how a certain class of tablets correctly designated by Bezold as Mathematical * * * can be studied for the first time methodically with the aid of the important new material made available through the discov-

ery of the Temple Library of Nippur. As far as unearthed and studied, this library consists of two large collections of tablets and fragments, like the library of Ashurbânâpal, discovered in two different buildings at two different parts of the mound. The one, excavated in the long ridge to the west of the Shat en-Nil, was written at the time of the Cassite rulers (c. 1350 B. C.), the other, found in the large triangular mound opposite it, dates from the period of the first dynasty of Isen (c. 2200 B. C.)."

Chapter II, under the heading "Multiplication and Division Tables" is devoted to a general presentation of the tables which the author asserts are from the Temple Library of Nippur and which consist of "multiplication and division tables, tables of squares, tables of square roots, a geometrical progression, etc." Chapter III is a short presentation concerning tablets that reveal something of the ancient system of weights and measures. This is followed by Chapter IV containing the only tablet of a historical character which the author presents from what he describes as the Temple Library of Nippur, and before referred to as "A New Chronological List" reproduced by phototype in plate xv, likewise in autograph in plate 30.

This chronological list of early Babylonian Kings seems to be by far the most important discovery made at Nippur. The author says: "The new chronological fragment, written towards the end of the third millennium furnishes us another link in the chain of arguments, showing that chronological lists with the names of dynasties, the number of rulers belonging to each, and their respective years of government actually existed nearly 2000 years before King Nabonidos, whose statements have been subjected to a very severe criticism. * * * If, therefore, such chronological lists as the one here published were preserved in the temple archives and libraries of the Neo-Babylonian empire, which appears to me certain, the priests and scholars of Nabonidos were able not only to trace the history of their country to Sargon I, but to a considerably earlier period."

The subject-matter is followed with 30 pages of autograph reproductions and 15 pages of phototype reproductions of tablets which the author asserts with considerable show of feeling and emphasis, were not taken from "anything else than the Temple Library of Nippur."

This monograph is a notable contribution to a better and more clearly defined knowledge of the progress of a very early civilization, but it is unfortunate that the author should present the record of his work in such a controversial spirit. It will be difficult for the layman to determine whether this monograph should be accepted as testimony, as evidence, or as proof of the results of this exploration as deduced by the author so far as they apply to his unqualified assertions in the preface.

THOMAS FORSYTHE NELSON.

